79: Lātūkefu H,I, M-4,5 (1964-1965) 1974
(1822-1875)
OU9 Tonga OU9

Moulton ran into some difficulty when he tried to introduce formal music training in his college. He thought that the best way to teach music to the Tongans was to use tonic solfa. However, he soon found to his embarrassment that some of the common combinations of notes of the tonic solfa were obscene in Tongan. He then ingeniously devised a special notation, using numbers (Moulton 1921:54):

to	lu	fa	ma	ni	o	no	tu	fi	va	a	hi	to
3	3̂	4	4̂	5	6	6̂	7	7̂	8	8̂	9	3̌

The Tongans are very proud of this notation and it has really enhanced their interest in and enthusiasm for music. Hymns and classical masterpieces were transcribed into the new notation and sung by several hundred voices in each choir. The College itself, naturally, took the lead and its students spread its use to the villages throughout the country.

Charles Tucker and his wife introduced some improvement in teaching methods in Ha'apai as early as 1835 by grading students according to their progress. Matthew Wilson followed this up at Hihifo in Tongatapu in the early forties and found the method very popular among his students. Further attraction was also created by the introduction of the Glasgow method by Amos towards the end of the forties, proving the missionaries right in the belief that the method would suit the Tongans.

Meanwhile the infants' or children's school developed by Mrs Wilson at Vava'u proved so successful that it soon spread to the other islands. Young boys and girls now attended and it became very popular. Annual school feasts for the examination of the infant schools were organised at least at Vava'u and Ha'apai, and prizes were awarded for outstanding achievements. These school feasts captured the imagination and interest of the entire population of the two groups and became delightful annual events for the whole community.

In Tongatapu, school examination also became a big attraction. King George himself, the Queen and some of the chiefs became patrons of various schools. In his visit to Tonga in 1850 Lawry

/278 cont./

153 157 871 generally somewhat slower than European children; yet, other things being equal, they usually outdo the natives of other Pacific islands in their achievements, and in the Tongan colleges, especially in practical subjects, they certainly achieve the standard of whites in the equivalent schools of New Zealand, even though they have the disadvantage of an environment that does not give them much cultural stimulation.

876 179 871 Although in schools run by churches the purpose of the early missionaries is still alive, namely, by imparting European knowledge, /279/ to provide the prerequisites for successful Christianization, nevertheless today the trend in the modern, improved educational system of the government and the churches is to give the Tongans more education and with it greater understanding, so that the natives will "do everything better" and achieve a higher standard of living. This is [645] also expressed in the plans of the Prime Minister and Minister of Education Tungi who, in the near future, would like to make accessible to his people European specialized knowledge (in agriculture, fishing and handicraft) by appointing white and yellow teachers of special subjects and by means of literature and radio.

871 876 The practical effects of the present educational system on the life of the Tongan masses seem, however, to be slight. Although their educational institutions are not too academic and try to accomodate themselves to Tongan limitations, the most suitable solution of the educational problem has apparently still not been found. White critics point out that there is still too much emphasis on teaching subjects that are, after all, useless to the natives. The schools would have to pay far more attention to agriculture if this farming population is actually to change and raise its standard of living. [179] The educational system as it now exists simply means, for the majority of Tongans, and "additional acquisition of European knowledge" and is

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87 truly beneficial only for the small group of natives who find employment
87 in the government, in the church or in trade.
[177]

177 The transmission of European knowledge outside the schools is very
[538] slight. There is no Tongan secular literature. The natives have few
[209] radios. Newspapers and magazines only occasionally come into the hands
[204] of the Tongans. In Nuku'alofa/Tongatapu and Neiafu/Vava'u they can see
[546] films in small cinemas. The few natives working among whites (mission-
aries, teachers, physicians, administrative employees, traders), as
attentive observers, become acquainted with all kinds of European ideas.
[521] But the majority of Tongan men and women, after having attended school,
are dependent for an increase in their knowledge on face-to-face conver-
sations, especially at the evening kava circles in the villages; and in
this case actual knowledge is mixed with exaggerated tales and wild
rumors.

871 Seen as a whole, the natives of this Archipelago doubtless know
828 more than is needed for life on their small islands. /280/ This is not
177 to be traced back solely to the school system as such, but actually
181 to the lively eagerness to learn on the part of many Tongans. Their
185 pleasure in learning is above all the result of the natives' so typical
interest in everything new and worth knowing. Added to that is the
desire to share in the superior world of the whites. Moreover, since
"education" has become a measure of value within the community, the
desire for recognition of the individual strengthens the general
eagerness to learn. Ultimately this is also very much furthered by
democratization, since commoners are now able to achieve special
871 positions through proper training. Almost the entire population of the
181 Archipelago has a positive attitude toward the modern school system.
186 Most elementary pupils probably have the ambition to go on to one of
the very respected colleges, (759)

759. After their final examination the young natives